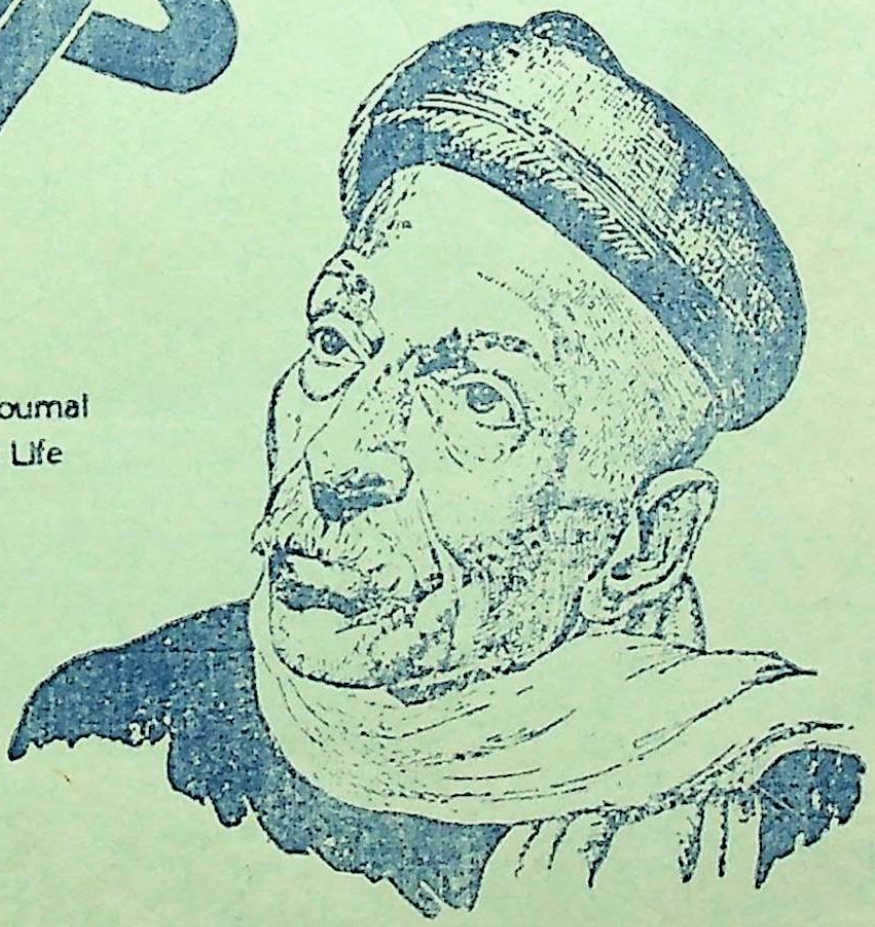
Sri Ganapat rao

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXV January 1991 No. 2

PRAYER

वायुर्यमोऽग्निर्वरुण शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥
नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥

—भगवद्गीता-११. ३९–४०

Thou art Vāyu (Wind God), Yama (God or death), Agni (Fire God), Varuṇa (Sea God), Hare-marked (Moon God) and Prajāpati (Lord of creation), as also the Great Grand-sire. Obeisance, obeisance unto Thee a thousand times and yet again and again obeisance to Thee.

Obeisance to Thee in front, obeisance to Thee behind, and obeisance to Thee on every side, O All. Thou art of infinite potence and boundless valour. Thou dost pervade all, and therefore Thou art all.

॥ ॐ ॥

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : **Prof. B. R. Modak** (M. A.; Ph. D)

Vol. XXV January 1991 No. 2

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Editorial

Watch Your Mind

Mind is the inner instrument (antaḥ-karaṇa), which sollects and co-ordinates the different sensations received through the five senses, and thus formulates full knowledge regarding an object. The cclour and form seen by the eye, the sound heard by the ear, the smell perceived by the nose, the taste known through the tongue and the touch understood through the skin— all these are recorded by the mind in the form or impressioos. When these latent impressions are aroused, they are called memory. It is on the basis of the memory of the past that the mind decides the future course of action.

The mind is superior to the senses, because whereas the senses are limited to the present, the mind can remember the past, understand the present, and think about the future. The mind takes a decision regarding the work to be done and directs the senses and the organs of action to do their respective jobs. Thus mind is the master, and the senses as well as the organs of action are the servants. Mind co-ordinates the functions of the senses and the organs of action. Hence a person is able to describe by his mouth what he sees with his eyes, and is able to repeat what he hears with his ears.

The mind functions when a man is awake. It functions also when he is dreaming. The mind is at rest when a man is in the state of deep sleep. When a man is meditating, the mind becomes absorbed in the Ātman. Thus Jāgrat, Svapna, Suṣupti, and Turīya are the four states of mind.

it is said in the Chandogya Upaniṣad (6. 6. 1-2) that the mind is formed from the subtlest part of the food eaten. Just as butter is produced from the subtle part of the curds which is churned, so is the mind produced from the subtle part of the food that is digested. This would imply that

one should eat pure food to keep his mind pure. (see Bhagavacgita 17. 8)

The Brahma-bindu Upaniṣad (verse 2) states that mind is the cause for the bondage as well as the release of man. When mind is attached to the objects of pleasure, it leads to bondage; but when it is detached, it leads to emancipation. Just as the clouds are brought by the wind, and also are driven away by the wind, so is bondage caused by the mind and also removed by the mind. (see Śaṅkarācārya's Viveka-cūḍāmaṇī, verse 174).

It was noted above that the mind is the master and the senses are the servants. But some times the position becomes topsy-turvy. The senses overpower the mind and take it astry. The mind is carried away by the senses, just as a boat is carried away in water by the wind (Bhagavadgita 2. 67).

The mind becomes impure due to bad desire, anger, pride, jealousy, greed, anxiety, hatred, fear and worry. Hence it is necessary to keep a strict watch on your mind. Purification of mind is attained through worship, prayer, fasting, gifts and study of scriptures etc. The mind is very fickle by nature, but it can be made steady through constant practice and detachment. It is necessary to maintain the poise of mind to make progress on the pathway to God. This can be done by keeping the mind above the dualities such as pain and pleasure. Mind is usually extrovert. Hence it should be made introvert. It should be fixed in the Ātman within.

Therefore watch your mind carefully.

If it is impure, make it pure.
If it is unsteady, make it steady.
If it is weak, make it strong.
If it is extrovert, make it introvert.

Shri Gurudeo Dr. R. D. Ranade

Born :
Jamkhandi
3-7-1886

Samadhi
Nimbal
6-6-1957

THE PHILOSOPHY OF GURUDEVA RANADE

Dr. G. N. Kundargi

HISTORICAL BACKGROUND

In the previoua chapter I said that 'Ranade calls his philosophy "Rational Mysticism", It does not mean that mysticism could be reduced to logical statements in the ordinary sense. In the example: "All men are mortal. Socrates is a man, therefore, Socrates is mortal", the argument is logical and reasoning employed is deductive. In the other example, "this crow is black, that crow is black, therefore, all crows are black"; the argument is also logical and reasoning employed is inductive. in the case of mysticism, reasoning employed is neither deductive nor inductive in this sense.

What professor Ranade means by "Rational Mysticism" is that mysticism is not purely subjective, nor is it a mad man's fancy. On the other hand, it has objectivity, universality and a self-certainty of a unique kind in the intuitive realization of a mystic.

It seems to me that A. J. Ayer was wrong in ignoring super-sensus experience and that his verification principle is narrow and limited.

I would further say that mysticism has its logic i. e. transcendental logic. It is not empirical knowing but transcendental being. I propose to look at this aspect from Ranade's life and career. his major works and intuitions in the present chapter.

Life and Career

a) Ranade's Birth, His mother & His Guru

Strange are the ways of the divine. Tnere is an element of mystery and divinity in Ramachandra Dattatreya Ranade's birth. Smt. Parvatibai, Ranade's mother, hsd no issue for twelve yaars after the birth of her first daughter. That pained her very much. She got herself initiated by Sri Mahaling Swami living in the neighbourhood of that town, According to the direction of her master she took to meditation on the Divine Name. After the repetition of the Divine Name one thousand times, she used to place a sandal mark on the inner wall of her private sanctuary in the house. In this way all the four walls of the sanctuary wera full of these sandal marks, No wonder that God wes pleased with this unceasing, intense meditation and blessed her with a son.

At the time of delivery Parvatibai could not bear the pangs of labour. All the members of the family were bewildered as to what to do, They were thinking of taking her to hospital for surgical aid, Just then Krishnappa, an old servant in the house, suggested a remidy. Shrimant Ramachandra Rao Appasaheb Patwardhan, the then ruling Chief of Jamkhandi, was a pious devotee of a spotless character. Many a mother had been relieved from the pangs of labour by drinking the 'tirtha' (holy water) offered by him Remembering this mysterious power of the Chief· Krishnappa went to his place at Ramatirtha that very night and intimatsd to him through the servants the plight of Smt. Parvatibai. The pious Chief instantly got up from the bed. took bath, worshipped Sri Rameshvar and sent the 'tirtha' with Krishnappa. When Parvatibai drank the holy water, her delivery was smooth and safe. The child wes born at about 10 a. m. on 3rd July, 1886. As the birth of

the child was an outcome of the grace of Sri Rameshvar, he was named Ramachandra, at the suggestion of the Chief.

Predicting the future saintly career of the boy Sri Mahaling Swami, the Guru of Parvatibai, said :

"This boy is a scion of a grace, mother ! He is a budding saint who has come down to bless the devotees. Let me pay my homage to him myself !"

The Swamiji was looking at the boy, lying prostrate at his feet.

After returning home the mother gave a bath to the child She seated him on a raised seet. She applied 'kumkum' to his forehead. She put a garland of flowers round his neck. She washed his feet with tears of joy. The child was amazed. It asked the mother, 'what is all this ?' The mother replied : "You are a saint, You are born of me on account of my formet merit and Divine grace."

This incident took place when Rama was about four years old.

Sri Bhausaheb Maharaj, the saint of Umadi, was giving a discourse in the house of Sri Kadapurkar at Jamkhandi. Rama was present with his friend Kallu. In the course of his discourse Shri Maharaj casually remarked : "If one contemplated the Divine Name regularly every day, one might obtain a higher class by securing a greater number of marks in the examination." Kallu Bhokare had already related to Rama how Sri Maharaj granted him the Divine name, how he contemplated it with one-pointed attention and how he received the wonderful experience thereby and enjoyed a feeling of blessedness. Rama too became keen to get initiation and divine experience. He initiated his desire to Kallu who took him immediately to Sri Maharaj. On the fourteenth day of Kartika, popularly known as Vaikuntha Chaturdasi of the Saka year 1823 (25th Nov.

1901), Sri Maharaj sowed the seed of the Divine Name in the heart of Ramachandra.

After appearing for the matriculation examination Rama remembered the words of assurance of his master, that contemplation on God's name would enable one to secure a greater number of marks in the examination and consequently a higher class. "Let me test the veracity of this assurance", he thought to himself "and if my master is really great the assurance must come true". Accordingly Rama engaged himself in contemplation everyday from 10 to 11 at night repeating the Lord's name on a rosary. He continued this practice without a break till the result of the examination was declared.

At last the result was announced. Rama stood second to the whole Bombay state. In addition he stood first in Sanskrit, winning Jagannath Śankar Seth scholarship. The success intensified Rama's devotion for Sri Mahārāj, Nama, and the Lord.

(b) Education, prizes and Scholarships

Primary and Secondary Education

Rama completed his primary education soon. His mother and elder sister at home were helpful in this connection. Then he joined the Parasurambhau High School at Jamkhandi.

With his keen intellect and modest behaviour, Ramachandra readily won the love of his young friends and affection of his teachers. His regular study, unique memory and sharp intellect brought him respect from all his class-mates. Still he could not stand first in his class for some time. That made him discontented: and he tried to discover the reason. He began to observe minutely the activities of the boy who had secured first place. Soon he found that on his way to school, the boy daily visited a temple and

bowed down to the deity. Thereafter, Rama also began to observe the same practice. As soon as he started for school he would begin the mental recitation of the 'Hymn to Hanuman' by Sri Ramdas, finish reciting it till he reached the temple of Sri Hanuman on the way, lay prostrate before the deity with intense devotion and then proceed to school Within a few months Rama stood first in his class; this increased his devotion to the deity.

Rama read both intensively and extensively. His vast reading enabled him to develop his mastery over languages. Even when he was studying in VI standard, Rama began reading the works of Swami Vivekananda in English and renowned Sanskrit poetry and dramas. Sri Rangarao Surpur the then Sanskrit teacher in the high school, instilled into Rama a genuine love and regard for Sanskrit literature and made him study advanced Sanskrit classics. When he was in standard VI, Rama solved the question paper of standard VII (Matric) and came out first, even then, in Sanskrit.

In 1902 A. D Rama was to appear for the matriculation examination of Bombay university. His preperation was excellent. His study proceeded with systematic rapidity. At the suggestion of some of his friends, he took the examination in Bombay. He answered all the question papers satisfactoriiy and returned to Jamkhandi. As said earlier by Divine grace and blessings of Sri Bhausaheb Mahārāj Rama stood second to the whole Bombay state. This unique success made his relatives and taachers very happy. The chief of Jamkhandi distributed sweets in the town

Higher Education

The Śaṁkarśeth scholarship earned by Rama was substantial. It consisted of Rs. 25/— per month, to be paid continuously for four years. Although his father was a Mamalatdar, his financial condition was not sound. The

scholarship was a great help in furthering the studies of Rama. He joined the Deccan College, Poona, in 1903.

In the college hostel Rama led a religious way of life. He performed his daily 'Sanchāvandana' and other religious duties He wore silk dhoti at meal times. He always remembered his mother's advice.

"Know thyself, my dear : Don't forget the Lord.
Ever remember the Divine Name" Rama followed her advice as best as he could.

The teachers of Deccan College were intellectual stalwarts. They were profound in their subjects and excellent in teaching. They were sincere to the core. They had genuine affection for their students. Rama came in close contact with Principal Bain and Professor Wodehouse.

Principal Bain had a unique personality. Rama regarded him as his intellectual master. He taught History and Economics. He was not a mere tutor; he was in the fullest sense a Professor. "Prof. Bain taught more philosophy than was taught by the Professor of Philosophy and more literature than was taught by the Professor of literature" said Rama at a fare-well function organised in Principal Bain's honour when he retired from service. In his **Essays and Reflections** Professor R. D Ranade has an article : "My Reminicences of Principal Bain". Some of the remarks that he has made about Principal Bain are equally applicable to Rambhau himself.

Prof. Wodehouse taught English and Philosophy. He was a theosophist. He regarded Dr. Annie Besant as his spiritual teacher. Rambhau used to relate his spiritual experiences to him and seek his guidence. Prof. Wodehouse was to attend the Theosophical Federation in Benaras. He

asked Rambhau to eccompany him to Benores. He introduced Rambhau to Dr. Annie Besent. She asked him who his spiritual teacher was. Rambhau showed the photograph of Bhausaheb Maharaj. She immediately said "You are in safe hands".

The intellectual flowering of Rambhau took place quite well in the loving presence of these eminent Professors. He secured a first class in the First year examination of the college. At the Intermediate Exemination he not only obtained a first class but got the Varajivandas Sanskrit scholarship.

For his B. A. Rambhau, at the suggestion of some of his friends, took mathematics as his optional subject. Later in his "Evolution of My own thought" he tells us that his dislike of philosophy at that time was not due to the subject Itsalf but due to the books prescribed and to the method of teaching adopted at the college.

He minutely studied almost all the books on Mathema. tics. He tried to master the snbject with the utmost care and profoundity. Ssnskrit was his second subject. He appeared for B. A. examination in 1907 with excellent preperation. Unfortunately he got a second class, though he could win Bhau Daji Sanskrit prize. He was greatly disappointed by his failure to get a first class. This unfortunate result pained the teachers as well. They tried to alleviate his despair by writing encouraging letters. Here is a relevant portion of one such letter written by Prof. Wodehouse.

"__ Examination is no true criterion of one's calibre. From what I have known of you, i would say. if ever any one deserved a First class, it is you. It is, therefore better to think that you were destined to taste the bitter fruits of

yout past actions and that you are now free from them. Since you possess first class intellect and sterling character, the class you got in the examination is of no consequence at all. I am extremely sorry, no doubt, for this unfortunate result, as I entertain great love and respect for you. I won't allow this affection for you to go in vain. I assure you that I will try my level best to do everything possible for you—"

The letter was written from Bombay. It was dated 19—12—1907.

The failure to get a first class shattured Rambhau's long-cherished aspirations. After achieving a brilliant success at his B. A. examination, he expected to get a good Government scholarship, with the help of which he wished to study in England and appear for the I. C. S. examination there. But God willed otherwise.

After graduation Sri Rambhau was appointed Daxina Fellow in the Deccan college in 1908. He was also entrusted with the work of supervising the hostels. It brought him in close contact with students. He then taught Sanskrit to the students of First year class. His simple and loving nature remarkable intelligence and idealistic life inspired love and reverence for him among the students They all related their difficulties to Rambhau with the least reservation and received proper help and guidence from him.

Rambhau wes appointed Curator of the Manuscript library in the Deccan college in 1913. The post required him merely to do research work. By this time Rambhau had developed a good deal intellectually and spiritually. He was utilising all his time for reading and meditation. He made a thorough study of Indian and Western Philosophy. The library comprising 18,000 rare manuscripts in Sanskrit and Pali proved an invaluable treasure and whetted Ranade's intellectual appetite.

In 1914 Rambhau appeared for the M. A. Degree with Philosophy as his Principal subject. He was First class First at this examination. He also won the Chancellor's Medal of the Bombay University assigned to Philosophy that year, together with the Telang Medal. The examiners wrote : "The examinee knows more than the examiners."

Some of his intimate friends wished to have his photograph with medals pinned to his coat. But Rambhau got infuriated and said, "Am I a ceremonial bull to be photographed with those medals on ?"

This distaste for fame on the part of Rambhau expressed itself in another context also. Sri Shrikhande, one of his pupils who was an admirer of his rare qualities, wrote an article for the college quarterly magazine, describing his great ability and exceptional virtues. He showed the article to Principal Bain and with his permission sent it to the press. When it was being printed, Sri Rambhau, in one of his chance visits to the press. happened to glance through some of its printed pages. He at once stopped its further printing approached Shrikhande with the printed pages and asked him with whose permission he had written the article. Shrikhande said that the article was written with the permission of Principal Bain. There upon Rambhau went to the Principal and politely said, "Well Sir, I To praise a rising friend is to curse him. Isn't it ? Why did you allow this article to be written ?" With loving appreciative smile Principal Bain allowed him to destroy the printed pages and the article never saw the light of day.

C. Professional Career

Ranade started his professional career in English composition at Fergusson College, Poona on a monthly salary of Rs. 40/— in 1910. He was satisfied even with that meagre salary and threw himself heart and soul in his

work. He was expert in the art of writing essays. The logic of exposition, novelty of thought, flight of imagination, skill ot construction as well as the simplicity and music of style lent a charm to many of his early essays. A note-book containing about eighty essaays written by him in those days still remains untreced. Yet a few types of his early essays can be seen in his collection. **Philosophical and other Essays.**[1] 'Tha Centre of the Universe' and 'Meditations on the Fire-fly' represent all the excellences of Rambhau's essays.

As said earlier, Rambhau was appointed Curator of the Manuscript Library in the Deccan College in 1913. It carried a salary of Rs. 125/— per month. It required him merely to do research work. However, there were very few vacations and leave days in this work He could not sufficiently enjoy the privilege and bliss of the holy company of Shri Maharaj. It immensly termented him.

In 1914 he once again joined Fergusson college as a Professor of Philosophy. Soon he exhibited his skill in teaching that subject as well and earned the praise and respect of the students. The proficiency of Professor Rambhau in teaching philosophy has been well described by Professor Vadekar, one of his students of those days, in his 'tribute' to Professor Rambhau.

"Professor Ranade's career as teacher of Philosophy in the Fergusson College from 1914 to 1920 was a truely great and significant event in the history of teaching of Philosophy in that college. To the positivist and agnostic traditions originally laid in that college by Agarkar and Bhate, Ranade contributed the idealist and mystical strains But his greatest contribution to the Fergusson College was

1. Ranade R. D. Philosophical and Other Essays. Jamkhandi: Sri Gurudeo Ranade Satkar Samiti. 1956.

the great learning and brilliance which he brought to bear upon his teaching of Philosophy in the class-room and which attracted a large number of students even from far-off provinces like Bear and Sind and others even more distant He spoke in his class with a sense of inspiration like a convinced and convincing prophet and enthused his listeners to philosophic effort."[1]

Prof. Ranade delivered three lectures on Upanishadic philosophy under the Presidentship, of His Highness, the Mahārāja Gaekwar of Baroda, at the time of the foundation of the Sanskrit Academy in Bangalore in July 1915. The lectures were highly appreciated by the Mahārāja. He immediately advised the promoters of the Academy to publish these valuable and inspiring lectures both in English as well as in other regional languages so as to make this knowledge available to many.

Lokamanya Tilak invited Prof Rambhau to enter into politics. But Rambhau earnestly replied :

"Sir, I have an inherent liking for religion and spirituality and not politics. Hence, I think it better to work in that sphere ....."

Shocks, Illness, Resignation to D. E. Society

When the intellectual eminence of Prof. Rambhau, firmly rooted in the Faith Divine, was brining him laurels from all, Fate was sorely tormenting him with shock after shock. Shri Bhau Saheb Maharaj of Umadi, Rambhau's Master, attained Samadhi at Inchagiri on 29th January 1914. To Rambhau, Shri Maharaj was all in all. He had granted him new life, shown him the pathway to God and strength to tread that pathway. It was no wonder if the

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1, Fergusson College Magazine.

departure of such a master proved to be a severe shock to him.

Though Rambhau was married quite early in life, he had no issue for a long time. He had the pleasure of having a son in February, 1916. But the child died before it could complete ten months. The terrible influenza epidemic of 1918 snatched away first his dear wife and then within a month, his revered mother as well. His grief was boundless.

His bungalow near Bhandarkar Oriental Institute Poona, toppled down.

Ranade had to face the onslaughts of jealousy and listen to words of censure. "He is a Pandit drawing a fat salary. How can he attend to sādhana ?" These were the taunting remarks flung at him by Sādhakas. "Well he is after all a seeker of the Spirit. Is it possible for him to teach in the college according to the time-table ?" Such were the words of censure that were uttered about him, time and again by his colleagues. Rambhau bore all this with Christ-like patience.

In 1909 Rambhau had fallen a victim to cerebral pthysis. Ayurvedic medicine and the all abounding grace of Sri Mahārāj saved him from this terrible disease. In 1920 he had an attack of malaria which developed into pernicious anaemia. But again due to the grace of his master, he was restored to normal health and in response to the command of his Master, he married a second time in 1922.

On account of his growing difference of opinion with the life-members of the Deccan Education Society. Sri Rambhau submitted his resignation of life-membership to

the governing body on 20th June, 1924. The difference of opinion centered round two issues : whether importance should be attached to research or to teaching, among the ideals of the society, and whether prominence should be given to the letter or to the spirit of the rules and regulations of the society. Rambhau was of the view that the D. E. Society should give prominence to research work. Secondly, even though it was necessary to follow the rules literally, under certain extraordinary circumstances, it was equally necessary to respect the spirit of the rules and allow certain exceptions.

Professor Dean and Vice Chancellor at the University of Allhabad

After leaving the D. E. Society, Rambhau lived in Nimbal for three years. During this period ha achieved two important things : the starting of the Academy of Philosophy and Religion was one, and the publication of **A Constructive Survay of Upaniṣadic Philosophy** was the other. Ranade started the Academy of Philosophy and Religion with the purpose of bringing together all those who were interested in a philosophical investigation of the problem of God He said that the aim of the Academy was to be achieved primarily by publications. embodying continued and sustained research in all the philosophies and Religions of the world. He further added that there would also be a number of lectures from time to time on behalf of the Academy at great educational centres in India, whtch might also help the propagation of the cause of the Academy.

His erudite work on the Upaniṣads[1] (1926) attracted the attention of Orientalists at home and abroad. Nearer

1. Ranade R. D. A Constructive Survey of Upaniṣadic Philosophy, Poona I Oriental Book Agency, 1926.

home, Sir Gangānāth Jhā expressed his appreciation by inviting Professor Ranade to take immediate charge of the Department of Philosophy at the Allhabad University. The following extract from one of his letters to Rambhau reveals full well the keenness of his desire and his supreme appreciation.

".....Anyway, you can give us a trial for a year; after that, if you do not find the conditions suitable, you can tell me so, and I shall see that the final step towards confirmation is not taken and you are relieved.

...."Please let me know by return of post if I have your consent to put up your name before the committee that selects the professor.

" I need not edd that personally I shall regard it as my greatest achievement as Vice-Chancellor, if I succeed in bringing to the University a professor of your calibre and attainments. So please don't disappoint." (1-10-1927)

Considerations of health made Professor Ranade hesitate to go to such a distant place. With his initimate friends and the Vice-Chancellor uriging, he ultimately accepted the post and joined the Allhabad University as Head of the Department of Philosophy on 1st Dec. 1927.

Prof. Rambhau used to go to Allahabad at the beginning of July every year and return to Nimbal during the summar vacation. Thus he served there nearly eighteen years. In the beginning he voluntarily taught all different branches of Philosophy. He studied deeply ethics, psychology, religion and metaphysics. His preperation was upto date. His classes were of supreme interest. The number of student for philosophy greatly increased.

During this period Rambhu made a special study of the mystical songs of the Hindi saints like Kabir, Tulsidas, Surdas, and Mirabai. In 1928 he delivered three lectures on 'The Bhagavadgita as a Phiiosophy of God-realization' under the auspices of the Nagpur University, Nagpur. The Calcutta University invited him to give a course of lectures on ; 'The Vedanta as a culmination of Indian Phylosophical thought' in 1929. Ranada published his **Mysticism in Maharashtra**[1] in 1933. In 1936 he contributed an article entitled 'Evolution of My Own Thought' to **'Contemporary Indian Philosophy'** edited by S' Radhakrishnan and Muirhead. Ha was the President of the Nagour Session of the Indian Philosophical Congress in 1937 and the theme of his Presidential address was : 'A philosophy of Spirit'

Prof. Ranade later on became the Dean of the Faculty of Arts and finally, in 1945, the Vice-Chancellor of the University. In reply to a telegram af congratulations from Shri G. V. Tulapule of Sangli, Rambhau exprassed

".....I had really no desire to accept this job, but as one must bow down to the will of God, I had to accept it. As my sole ambition has been to carry on my spiritual persuit. as best I may, I had not agreed to Amarnath Jha's suggestion made a year ago, as Prof. Narharpant knows. But whatever befalls us, we must discharge dutifully, all the while believing that whatever we do contributes to the fulfilment of his purpose." (31-3-1945)

After his retirement in 1946, he was made "Emertus Professor of Philosophy" and in 1947 he was awarded the

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1. Ranade R. D. : Mysticism in Maharashtra, Poona, Aryabhushan Press, 1933. PP. 494.

honorary D. Lit. Degree by the University.

Mahasamadhi

After he retired from service Ranade began to stay at Nimbal. There he was working on **Pathway to God in Kannada Literature** and on **the Bhagavadgita.** The Amruta Mahotsava 70th birth anniversary of Ranade, took place on 3rd July 1956 at Jamkhandi, under the Chairmanship of Srimant Tātyāsāheb Patwardhan, the Chief of Miraj. Mahāsamādhi of Gurudev Ranade took place on 6th June, 1957.

2. Spiritual Life

a) Spiritual Seed

Ranade's spiritual life began from the moment he received inituiation from Shri Bhausaheb Maharaj. His friend Kallu Bhokare saw the spiritual form (Vastu) on the moon. Another friend by name Sri Vishnu Bhatji Nimbargi witnessed moonlight in the pitch darkness of the night. Rambhau's curiocity was aroused. Alongwith Kallu he went to Shri Mahāraj and had the spiritual seed (बीजमन्त्र) The imparting of the 'seed-mantra' by a saint is an important spiritual event. Ranade was fortunate to have it when he was only fifteen years age' That seed evantually bore a bumper harvest.

B) Spiritual Company

At Deccan College. Poona, Rambhau came in contact with Shri Lingappa Savalgi, Shri Walharpant Joshi and Shri Tātyā Ranade. These were spiritual sādhakas. For them spiritual life was the be-all. Among them Lingappa Savalgi was fore-most in spiritual attainment. Here is a sample of his brilliant experience.

"I was solving an example in chemistry in the sunshine just infront of my room, while there were present some of my college students. Suddenly a most brilliant lustrous, shining figure, set with pearls like small balls, appeared on the page of my chemistry (book). I forgot solving the example and was deeply engaged in enjoying (the sight of) this most interesting figure....." (A letter written to Rambhau on 5-1-1910).

These spiritual brothers inpired and taught Rambhau the proper process of meditation.

c) Devotion to Guru

Rambhau's devotion to Guru was intense. In his letter dated 28th July, 1906, addressed to his 'Guru' he expressed :

"I wish that I should devote all my life hereafter to the practice of the Name, and in the company of sages and saints. I feel much distressed by worldly miseries. Dispassion and devotion should awaken in me, and lead me to seek ultimate satisfaction in the path of knowledge. For this there is no greater anchorage than that of the Guru's grace."

During his first visit to Inchgiri Rambhau often heard his 'Guru' repeat these basic concepts of spiritual life: "The root of knowledge is fire, the root of devotion is dispassion, and remembrance of the Name is Brahman, while forgetfulness of the same is delusion". These words of his Guru reinforced Rambhau's understanding of his philosophy and strengthned the foundation of his spiritual life.

To Rambhau Shri Maharaj was all in all. Shri Maharaj had granted him new life, shown him the Pathway to the abode of Eternal Bliss and granted him the strength to

tread that pathway. No wonder if the departure of such a Master proved to be a severe shock to him. Rambhau immediately left for Inchgiri. He expressed his sorrow in a Marathi 'abhang', which depicts the greatness of the master, the unique way of his departure, the sorrow due to his demise and the attempt to control it by discrimination.

"Thursday night, his last night here
Bhajan went on near him in the hall.
With heavy hearts and tearful eyes
They lit camphor, cried 'Vithal Hail',
A glance at the last flicker of the flame,
A clap of his hands and he breathed his last".

d) Spiritual Experiences

Dr. Ranade makes the following remark about his own spiritual experiences :

"Sri Nimbargi Maharaj and Sri Bhausaheb Maharaj are not a whit less worthy than Sri Jñāneśvar and Tukārām. Through their grace I have attained the spiritual experience attained by Sri Nārad and Prahlād in ancient times."[1]

In his book on the **Upanishads** and on the **Pathways to God** Ranade has described the spiritual experiences of the seers and saints. The Upaniṣadic seers saw the golden coloured Being with golden moustaches and golden hair and who shene like gold up to his very toes. The saints saw divine visions, heard divine sounds, smelt divine fragrance. drank divine nectar, experienced divine touch, became beside themselves with divine bliss and joyfully sported on spaceless void of divinity.

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1. As quoted in M. S. Deshpande's Dr. Ranade's life of 'Light' (Bharatiya Vidya Bhavan, Bombay, 1963) P. 148

According to Patanjali, a mystic enjoys five types of supersensuous spiritual experiences of sound, sight, flavour and fragrance.[2] The experiences of Ranade were mostly about sound, flavour, and sight.

He first heard the sound of the bell and after reading **Yega-tārāvali** of Śamkara he came to know that it was the spiritual unstruck sound. Then he heard the chorus of a number of musical instruments.

Gurudev used to hear different names such as Datta, Digambar. He thereafter heard an Islamic name of God. He also heard the name of 'Jharatuṣṭra', the founder of Parsi religion.

We all know that Gurudev used to live on tea for a good many years. Where did he get nutrition required by his body ? He got it from divine juice. Following Rufus Jones he said, "Energy to live by actually does come from somewhere."

Once in 1908, at the bungalow of Prof. Wodehouse, Ranade saw a huge column of light extending high up midway into the sky above.

Once at Inchgiri he saw the whole firmament filled with brilliant eyes. It was an experience of God described as Viśvataḥ cakṣu' (with eyes everywhere).

In his Adhyātma Bhavana in Poona, Gurudev saw the lustrous form of Sri Śeṣa moving round his residence. He also saw one day Sri Hanuman with a brilliant flame-coloured face.

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2. ततः प्रातिभश्रवणवेदनादर्श-आस्वादवार्ता जायन्ते ।

(III—38)

In 1943 when Gurudev was passing in a train by Satara station, all of a sudden he witnessed a sublime vision of cosmic regeneration. Once at Allahabad he had the vision of Infinity within Infinity. It might be 'behad' of Kabir or 'nirbayalu' of Kannada saints, who knows ?

e) Spiritual sittings

Ranade's spiritual sittings were instructive. The guidance which Shri Mahārāj and Shri Bābā gave through their discourses on the Dāsabodha, was given by Dr. Ranade through his sitting. It was a sort of an intellectual treat. It combined both wit and wisdom. It provided a feast of bodha-sudhā (ambrosia) of advice both about spiritual knowledge as well as about divine devotion.

These sittings were generally held at Nimbal. When Ranade wanted to call his devotees for the sittings, he asked some of his disciples and servants to spread the carpet and make other arrangements in the central square of the building. He then used to intimate to one of his disciples the book as well as the particular portions of it to be read that day. After this preparation, a bell was rung. The devotees, who were all the while expectant about it, came to the place. They prostrated before the photograph of Shri Maharaj kept at the centre, and took their seats. Then Dr. Ranade would ask one disciple to sit in front of Sri Maharaja's photograph and read the portion selected for the day. Afterwards he asked some one in the assembly to explain some important word or part of the selection read. At times he himself would throw some additional light on the explanation offered.

Generally Dr. Ranade did not take an active part in the discussion, still his silence itself was more eloquent than his words.

f) Spiritual Ministry

Sri Amburao Mahārāj expired in 1933. Then the responsibility of spiritual guidance fell upon Rambhau. But he remained silent for the next three years. In 1936 he had two dreams, His Guru appeared to him successively and placed in his hands chits bearing the Nos. 12 and 18 respectively. Ranade Initiated 12 and 18 persons, respectively, during the years 1936 and 1937.

What is initiation ? It means imparting of the Name. The Name is a potent 'seed-mantra'. It is not a mere word. No doubt it is selected from what the disciple himself loves to repeat. But when it is imparted by a Guru it comes charged with spiritual power.

The process of initiation is like drawing a cheque on the Divine Bank. Rambhau said :

"The letters of the Name need not appear like neon-sign before the initiator every time he meditates on it. It is a wrong expectation. God is not our henchman to be always at our beck and call. The Bank is ever full Only the cheque should be 'in order', as testified by the Master."[1]

Rambhau indicated the name according to ths disciple's preference. The actual initiation was left to one of his two chosen deputies. They were Shri G. G. Karkhanis, the well-known Harijana worker; and Shri G. V. Tulpule, a retired Deputy Post-Master General. Both were in close relation with Prof. Ranada since his college days.

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1. As quoted in 'Ranade: A Modern Mystic' by S.R. Sharma (Venus Prakashana, Poona, 1961), p. 57

3. Major works and Institutions

a) Major works

Ranade's remarkable volume **A Constructive Survey of Upanisadic Philosophy** was published in 1926. There were three purposes in writing this volume :

1. To put into the hands of the Orientalists a new method of treating the problems of Indian philosophy. Ranade had seen in his Greek philosophy how much Dr. Burnet's method of interpreting the Early Greek Philosophers by reference to the Original sources had revolutionised the study of Greek Thinkers, and he thought a similar presentation of Upaniṣadic philosophy according to that method was certainly one which was worth while attempting. His is a method of construction through a systematic exposition. He culls out sources from Upaniṣadic literature, arranges them into different groups according to different departments of thought in their full philosophical sequence and attempts to envisage his own point of view through developmental exposition of these problems.

2 The second purpose was to put into the hands of European philosophers a new material for exercising their Intellects on. At the out set, while delineating the "Background of Upaniṣadic speculation" Professor Ranade has dealt with such subjacts as the time and place of the Upaniṣads, their authors, the general social condition of the period and the like. Then he has traced the development of Upaniṣadic Cosmogony, Psychology, Metaphyaics and Ethics. Under Upaniṣadic Cosmogony he discusses impersonalistic theories. Under Psychology he brings in Empirical psychology, Abnormal psychology, and Rational psychology of the Upaniṣads. The next chapter is entitled "Roots of Later Philosophers". Here he discusses the relation of the Upaniṣads to Buddhism, Sāṁkhya, Yoga,

Nyāya-Vaiśeṣika, Mīmāṁsā and the three schools of Vedānta of Śaṁkara, Rāmānuja and Madhva. In the chapter on "Problem of Ultimate Reality in the Upaniṣads" the three approaches namely, the cosmological, the theological and the psychological are discussed and the significance of self-consciousness is brought about. Under "The Ethics of the Upaniṣads" Dr. Ranade deals with theories of the Moral standard, theories of the Moral Ideal and Practical Ethics.

3. The Ultimate purpose is the Spiritual one. In the last chapter dealing with the "Intimations of self-realisation" Ranade has described the Pathway to God of the Upanisadic seers, as well as their spiritual experiences. He holds the view that mystical motive is the most dominant note of the Upaniṣads. He writes : **"The Consummation that the Upaniṣadic philosophy affords is the Mystical realization of the Divine in the individual soul."**

According to Dr. Ranade the practical application of the spiritual philosophy was to come later on from the Bhagavadgītā which taught a life of disinterested activism on a spiritual basis, so that the divine purpose may come to be realised in the affairs of men. The Upaniṣads supply the philosophic foundation upon which the Bhagavadgītā later on erects its theory of spiritual activism. In either case, however, the mystical motive has been most predominant.

Mysticism in Maharashtra

This is the second major work of Professor Ranade. It was published in 1933. This is a classic on the subject of mysticism. In this volume Ranade lays the foundations for the study of mysticism. The book opens with a Preface from the author in which he describes the nature, problems and criteria of Mystical experience.

The book consists of five parts. Each part deals with thn biography of the mystic, his writings and his teachings considered metaphysically, ethically and mystically, ending with a general review of the period, critical and constructive.

The first part termed "Intellectual Mysticism" is represented by Jñānadev whose mysticism is rooted in the philosophical groundings of the Bhagavadgītā. The second part deals with the abhangas of Nāmadev and his contemporary saints. "All these were cosmopolitans. They recognised a spiritual democracy all round." "The breath of Heaven plays freely and all were equal there." "Love true, genuine, pure, love admits not high and low, rich and poor all were men, human, weak, frail, feeble..... calling on the same strength..... dreaming the same dream and seeing the same vision." Hence this part has been rightly called democratic Mysticism. The third part deals with synthetic mysticism represented by Ekanāth and others. "The conflict between the rightful performace of duty and an all absorbing love of God..... is resolved in a synthetic performance of Duty in the midst of God-realization." The fourth part gives a glimpse of the Mystlcism of Tukaram. "Tukaram exhibits all the doubts and disbeliefs, the weaknesses and sufferings, the anxieties and uncertainties through which every aspiring soul must pass before he can come into the light, of light, spirit and harmony." This humanistic and personalistic element in Tukaram has received the fitting name of personalistic Mysticism. The fifth and last part deals with Activistic Mysticism of Rāmdās. It was Rāmdās who, more than any other saint of the Marāthā school, called peoples' minds to the performance of duty, while the heart was to be always set on God.

Sir Ramakrishna Bhandarkar once expressed his great inability to understand how the Marāthā saints could reconcile Advaitism with Bhakti. Ranade says that it is

exactly this reconciliation which is made in Mysticism generaliy, and more particularly in the Mysticism of the Maharashtra school which is worthwhile noting. He does not regard the duality of devotion and the unity of mystical experience as contradictory of each other. He writes :

"It was thus that Jñānadev and Nivṛttināth and Sopān and the rest could start by Bhakti to end in unitive Experience.[1]

The volume closes with the words :

"The Mystic may be a philosopher, but is not necessarily so. His mystic experience is sufficient for his elevation into Divinity; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends".[2]

Pathway to God in Hindi Literature

This book was published in April, 1954. It consists of two parts entitled : (i) Pathway in Pada Literature, and (ii) Pathway in Doha Literature. Each part is further divided into five chapters. 1) Incentive to spiritual life 2) The necessity of Moral preperation 3) The relation of God to saints 4) The Beginnings of the pilgrimage and 5) The Highest Ascent.

First, there are certain incentives which prompt men to spiritual life. They are philosophical, axiological and physiological. Under these incentives Ranade discusses illusion, blindness and sleep; the philosophical and the ethical impetus; consciousness of sin; old age and death; transmigration and metem-psychosis; and helplessness in life's experience. He also suggests the way of escape.

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1. Ranade, R. D. 'Mysticism in Maharashtra'(Aryabhushan Press, 1933, Poona), P, 179
2. Ibid. P. 494.

Then there is the question of moral and spiritual preperation, which men must tackle before they can hope to advance on the pathway. Under this the following topics have been discussed : ungodliness, the root of all vice; who is a Kafir, a Fakir and a Brahmin ? God, the source of all virtue; virtue in action; God-devotion as superior to mere intellect or morality; Spiritual welfare and Material welfare; the place of company in spiritual life; Fine arts and mysticism; clarity; devotion to God in its individual, social, and spiritual aspects; and suffering as the ladder to God.

Thirdly, men have to keep before themselves, certain exemplars of conduct and attainment, which they must necessarily follow. This they cannot do, unless they have defined to themselves, both theoretically and practically. the nature and function of God in relation to the exemplars. Under this heading Ranade discusses these topics : God in Rāmānanda and Kabir, Tulsidas and Mirabai, Raidas and Nanak; Philosophical prayers as In Dadu, Raidas, and Tulsidas, Lyrical prayers as In Surdas and Bahiro, sainthood a rare phenomenon, the immano-transcendence of god; the ascending stages of Tulsidas' philosophy of devotion; the office of God for the saints; the saint as personal and God as impersonal Reality.

When the relationship between the exemplars and God has been defined men have to treed the path themselves before they can be convinced about the reality of experiences of those who have gone before Here Ranade discusses the actual path of the pilgrimage of the saints, the means by which the meditation on God is to be accomplished as well as the methodology of meditation. In the padas he has considered five points in methodology of meditation; in the dohas he deals severally with the physical, mental, moral and mystical requisites of meditation.

Finally, after having walked on the pathway for a long time, and through travails and turmolls of body and mind, of nature and society, men can envisage to themselves certain landmarks, certain lamp posts which will help them to walk with courage and confidence on the pathway to God and attain to the highest ideal they have been seeking. The Highest Ascent is more a matter of direct personal experience than a subject of metaphysical disquisition. Mystisal experience is a matter of intuition.

The Bhagavadgita as a Philosophy of God realisation

According to Ranade, God-realization is the supreme teaching of the Bhagavadgita. The work consists of five parts. In the first part Ranade shows the relationship of the Bhagavadgita to ancient works and systems such as the Upaniṣads, the Sāṁkhya and Yoga and the Brahmasūtras.

Part II deals with the main points of discussion between the great Vedāntic commenthtors Śaṁkara, Rāmānuja, Madhva, Vallabha and Jñāneśvar. The three principal problems from the Vedantic commentators with which Prof. Ranade is dealing are nature of the Absolute or God, the character of **asat** or Not-being and the meaning of Naiṣkarmya er transcendence of actiors. Under Jñāneśvar he discusses about the nature of the Absolute, the principal mystical emotions and the doctrine of asymptotic approxl-mation to Reality.

Part III and Part IV constitute the central portien of the work. Part III discusses the chief doctrines about the interpretation of the Bhagavadgita that have been advanced

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1. Ranade, R. D. 'The Bhagavadgita as a Philosophy of God-Realization', Nagpur University, Nagpur, 1959.

by scholars during the last century and a half : Interpolationalism represented by Garbe, Holtzmann and the like; Devotionalism of Bhandarkar; Christianism; Buddhism; Activism of Tilak; Detachment of Gandhi; Discussion of interpreters like Annie Besant, Rajagopalachari and Radhakrishnan; Numenism of Otto; and Divinisation of Sri Aurobindo.

Part IV deals with Prof. Ranade's own constructive effort for the interpretation of the Bhagavadgita in terms of the Supreme clue of God-realization. He speaks first of the antinomies in the Bhagavadgita as in Kant. Then he discusses about the categorical imperative in the Bhagavadgita as in Kant. In regard to super-moralism he finds that the Bhagavadgita advises us to rise above qualities and actions and to reach nistraiguṇya and naiṣkarmya, while in regard to beatificism he says that it gives us an insight into the relation of beatification to equanimity, at thesame time, suggesting that beatification is itself Brahman. Ss far as the criteria of of the reality of God-experience are concerned, three very important criteria emerge from the Bhagavadgita namely, supersesuousness, central initiation and continuity. As regards the method of meditation, the Bhagavadgita makes original suggestions. Finally the sublime vision of God with experiences of splendour, wonder etc. is to be found in the description of the vis'varūpadars'ana.

Part V deals with the relation of the sublime to the Divine. It is shown here how the sublime leads to the Divine, taking illustrations from metaphysics, science and morality.

Pathway to God in Kannada Literature[1]

The book opens with a philosophical preliminary discussion regarding the epistemological, psychological and

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1. Ranade, R. D. 'Pathway to God in Kannada Literature' Bharatiya Vidya Bhavan, Bombay, 1960.

metaphysical. Here Ranade defines mysticism and gives us a description of the chief characteristics of mysticism in general. He compares the Karnatak mysticism with the West and East.

The second and third chapters are taken up with the discussion of incentives to spiritual life and their consummation as reflected in the Kannada songs selected. The topic of the fourth chapter is Moral preparation. The four chapters that follow describe the spiritual Teacher and the Disciple, the first two giving a clear idea of the Nature and Function of a spiritual Teacher, while the next two deal with the relation between the Guru and the Disciple. The next three chapters deal with the characteristics of saints, their relation to God and the Nature of God. Chapter fourteen describes the Methodology of Meditation advocated by the Kannada saints. The remaining six chapters are devoted entirely to the description of God-realisation and its effects on the saints. The first chapter of this group deals with the criteria and genesis of spiritual realisation. The next three deal with Morphic, photic, phonic and supernal experiences, while the last two draw a picture of the God-intoxicated saint enjoying supreme bliss. They thus describe the beginning, development and the acme of spiritual realisation.

Ranade has other books such as **The Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints, Philosophical and Other Essays, Essays and Reflections** and **Vedanta : the Culmination of Indian Thought**. I give a brief account of those works starting with the last.

Vedanta : The Culmination of Indian Thought published by Bharatiya Vidya Bhavan, Bombay (1970) is the outcome of the Basu Mallik lectures on Vedanta philosophy delivered by Dr. R. D. Ranade in March 1929

under the auspices of the Calcutta University. In this book Ranade holds that though there is insistence on knowledge in Vedānta, Vedānta finds its consummation in mysticism. According to Bādarāyaṇa, God is trans-personal, the self is non-spatial and transmigration is a mere mode of speech. Meditation is to be continued till death. Mukti means self-realization. Metaphysically all categories are reduced to one, namely, spirit. Epistemologically, all pramāṇas are reduced to one, namely, Anubhava or intuition. Bādarāyaṇa is depicted here as a reconciler propounding a systematic philosophy.

The **Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints** published by Gujarat Vidya Sabha, Ahmedabad in 1956 consists of five chapters. The first chapter is devoted to the conception of spiritual life in Mahatma Gandhi under the three consequtive heads 1) The Charakha and its seven historical conceptions 2) The philosophical and spiritual influence on the life of Mahatma Gandhi and 3) the different stages of the development of spiritual life in Mahatma Gandhi. Chapters II, III and IV give a treatment of the teachings of Hindi saints under the headings of the origin, the growth and the culmination of their spiritual experience. Chapter V deals with the development of mystical experience in Kabir, the Apostle of spiritual unity. The common thread running through the work is the idea of one common spiritual experience running throughout the whole of humanity.

Philosophical and Other Essays is a collectioc of Essays contributed by Professor Ranade to different journals at different times published by Shri Gurudeo Ranade Satkar Samiti, Jamkhandi on the occasion of Amrita Mahotsava on 3rd July, 1956 at Jamkhandi. The book contains essays on Greek thinkers like Heraclitus, Parmenides, Thales and on Aristotle's Critique of Protagoreanism.

It deals with Indian philosophy and Indian culture in general under the headings 1) Indian theism 2) A Vindication of Indian philosophy 3) Yājñavalkya and the philosophy of fictions and 4) The Ideal and Kingship. The book contains Ranade's Presidential address at Nagpur session of the Indian Philosophical congress under the title : A philosophy of Spirit'. 'The Centre of the Universe' runs along the lines of monadism of Leibniz and there is an essay called : 'Meditations on a Fire-fly'. The book has a very good foreword by Prof. N. G. Damle.

Essays and Reflections is also a collection of essays and reviews of Prof. R. D. Ranade written to different journals at different times. There is an essay on 'The study of Sanskrit'. There is a review of Dr S. Radhakrishnan's volumes on Indian Philosophy in this book.

b) Major Institutions

The Academy of Philosophy and Religion, a body exclusively devoted to research in all philosophies and religions of the world, was opened by Prof. Ranade in the Adhyātma Bhavan, Poona, on 1st Aug. 1924. Dr. Ranade was its Director, and Prof. P. K. Gode and Professor N, G. Damle were its secretaries. The aim of the Academy was to bring together all those who were interested in philosophical invetigation of the problem of God.

Adhyatma-Vidya Mandir was another institution started by Ranade. He was the Director, and Shri G V. Tulpule was the Secretary. The branches of the Mandir were opened at Alahabad and Sangli. Nimbal was its main centre.

The Academy of Comparative philosophy and Religion, Belgaum was registered by Dr. Ranade, as a public trust in 1952. The aims and objects of this institution have been 'to work for the spiritual unity ot mankind

and consequent peace and good will upon earth bringing together intellectual and spiritually minded persons through 1) spiritual symposia 2) study and Research 3) Lectures 4) Meetings and Conferences and 5) Religious and philosophical publications.'

The first institution mentioned above has ceased to function long ago.

My Observations

1. Ranade had studied not only the old Sanskrit philosophy, but also the philosophy of the West, and the philosophy that had been taught by people who had practical experiences in their own life.

2. Ranade devoted years of study to the 'Santavāṇi' the taachings of the saints of Maharashtra, North India and of Karnatak. He brought out his famous **Pathways to God** in Marathi, Hindi and Kannada literature.

3. A close study of the works of Dr. Radade reveals that there is one common current flowing through all of them; it is the mystic current. Mysticism is the essence of Professor Ranade's philosophy. His whole philosophical or metaphysical structure, which can be built up from the books, stray articles and lectures is based on the foundation of mysticism.

4. Dr. Ranade was not a mere scholar. He was a man of real experience. It was his characteristic that he neither spoke nor wrote anything which he did not experience. "I never believe, but always percieve" said he.

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SURRENDER TO THE WILL OF GOD

—Shri Gopalrao G. Arole

Dr. R. D. Ranade had explained in his book, the Bhagavad Gita as a Philosophy of God-realisation, the Law of a Pre-destination.

Dr. Otto, a German philosopher, tells us that the God of the Bhagavad Gita is the God of Pre-destination. Prior to the human will and work, God has already willed that a certain thing shall happen. Before the fight took place between the Kauravas and the Pandavas, the fight had already been planned by God. It was the Will and work of God Himself If, therefore, God creates battles, he has also the power to end them.

This was revealed to Arjuna by Vishvarupa Darshana, Dr Radhakrishnan tells us that God decides the fate of battles. The future has been already fixed by God. Whatever Arjuna may will or may not will, God has already willed, that the Kauravas will be vanquished, the Pandavas will win, and that justice and God-devotion will reign supreme in the world. The fight is the work and will of God Himself This is the central point in the doctrine of pre-destination. You may call it Providence or Niyati.

The Divine Will has to dictate and man has to obey. This is the aesthetic purpose of the Gita in general and the XI Chapter in particular. Krishna tells Arjuna that he is merely an instrument in the hands of God. As a consequence it behaves Arjuna to reconcile his conception of duty with the Divine Will. The problem of Divine Will is

the only Catagorical Imperative. The Bhagavad Gita, therefore, says :—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकार-विमूढात्मा कर्ताहमिति मन्यते । G. 3/27
मयैवेते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् । G. 11/33
अकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति । G. 13/29
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।। G. 18/61
तमेव शरण गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्ति स्थानं प्राप्स्यसि शाश्वतम् । G. 18/62

This is the Core of the Gospel of the Bhagavad Gita, which explains how we are governed by the law of Predestination.

Unfortunately, this basic faith, as expressed even by Christianity ("Thy will be done"), was shattered first by Renaissance in the Middle-Ages in Europe and later followed by these Revolution, namely the Industrial Revolution, the French Revolution and the Communist Revolution. These revolutions resulted in atheism and scepticism to prevail with Secularism, to divorce God and Religion from Politics and Social ethics in the West. It is being followed blindly even in the East by modernized men, who have become Europeanized. Thomos Carlyle called it a Spiritual-paralysis or Nihilism.

All the political ideologies that sprang up from the above revolutions are bereft of any long-range philosophy of life as such. All Western isms are based purely on economic and Scientific research to sustain unlimited

welfarism with Colonial Empires Thus, the very prosperity gained by imperial grandeur, based on Utilitarian philosophy, invited two World-Wars to ruin the Western civilization. as forewarned by Swami Vivekananda in 1894 and the Doom of the West predicted by Oswald Spengler, The Industrial culture and Urban civilization has created a permanent fear of Nuclear holocaust and threatens annihilation of human race, its peace and co-existence.

Fortunately, the latest researches of Physics in 26th Century have transformed the entire approach of the greatest Scientists, Philosophers and Thinkers in the West so as to confess the inability of Science to compete with the religious faith of the Rishis, to know ths Reality behind man and nature. They have therefore admitted that Synthesis of Science and Religion is the only way to ensure peace and happiness of co-existence for humanity. This is Orientalization of the West as predicted by Swami Vivekananda and Sri Aurobindo.

(—The Eye of Shiva, 1980)

As against this background of world situation, to curb the uncertainty and moral bankruptcy created by Industrialization and Technology, India's Polity was based on the Sovereignty of Sanatana Dharma as our Directive Principle This is the basic Philosophy of our political Science or Raja Neeti prevailing since 3900 years from Manu, and it was further reaffirmed by Arya Chanakya 2300 years ago. His Arthashastra is translated in most of the world languages including the Russian. and it is being followed as a guide by all the graat nations as a basis for their foreign polity and International Treaties. for Cold-wars and detente. This is a tribute to Arya Chanakya and his genius after 2300 years to be valid even today.

Accordingly, Samudra Gupta created a Golden Age, to last for 160 years, with a big Samrajya as envisaged in the Arthashastra. It has no parallel in the world history.

What is sovereign therefore to us is Sanatana Dharma, the immutable Laws of Nature, to be the directive principle of our constitution and political philosophy throughout. It was precisely insisted upon by all our Incarnations, Sages and political thinkers, including Lokamanya Tilak, who said what we want is a Swarajya based on Swadharma.

Even Thomos Carlyle. one of the greatest Scholar and Thinker, expressed his prophetic observation as under ;

"They should strive for a Theocracy, the Government of God. People may shrug their shoulders and say that this is "devout imagination." What after all does it mean but kings and Great Men should walk according to the Gospel of God, and understand that this is supreme over all others. Theocracy, Government of God, is precisely the thing to be cherished and struggled for.

This is perfect justification of Sanatana Dharma to be the basis of our political philosophy to create Rama Rajya or Dharma Rajya, without fanatic evils of Communalism or fundamentalism, which is a missconceived version of Theocracy or Sanatana Dharma in its real content. It was Samudra Gupta, a Divinized-Superman, who could create a Golden Age in India, as conceived by Sri Aurobindo, as he was endowed with Daivi-Sampat. This is totally unlike the Superman of Asuri-sampat, as conceived by Nietzche, which was exemplified by Hitler and Khomeni. It is therefore a wrong notion of all the Secularists and humanitarians who cry daily against Religion and God as mere superstitions in order to divorce our polity from Sanatana Dharma, which is the essential basis for peace and happiness needed by mankind. Therefore, the last cry of Veda-Vyasa to end the Mahabharata was :

ऊर्ध्वंबाहुर्विरौम्येष न च कश्चित् शृणोति मे ।
धर्मादर्थश्च कामश्च स धर्मः किं न सेव्यते ? ॥

The latest example of a Divinized Superman as an Ideal ruler was that of the great Shivaji. This mighty Maratha was a worshipper of Bhavani, who won glories not only for Maharashtra but the whole of India. Shivaji Maharaj was a living example of India's Spiritual Ruler as an ideal. "To live for God and only for God is the highest aim of life, for an ideal King.

Netaji Subhas Chandra Bose was also inspired by Shivaji as an ideal of his life, to organize the I. N. A., single handed. He was a Rishi in the garb of a Politician Statesman, who insisted on having a political Philosophy of our own rebuild India according to India's past culture and Spiritual basis of our Polity, without blind following of the West. So he advocated a Synthesis of all the existing political isms, which will ensure our evolution to be consistent with our approach to the vedic Philosophy of life. This is what the Law of Dialectic demands.

Having witnessed the entire panorams of India's National struggle from 1928 and all the world events up to this day, three things seemed to linger in my mind as most imponderable to be realized easily in our life time. But they were resolved to be the actual reality as experienced by me as under :

1. The loss of the British Empire.
2. The decline of Communism in Europe and Unification of Germany.
3. The downfall of the Congress Raj in India.

Thus, if God wishes anything may happen to surpass all our imaginations so very suddenly. Even the Victors of wars are vanquished and the conquered regained their past splendour and progress beyond human calculations. What prevails therefore ultimately in the world is the Will and

Power of God and not human might or egoism. Hence Sant Tukaram said :

वृक्षाचेहि पान हले त्याचो सत्ता । मग तुझी अहता
राहिली कोढें ? ॥

आले देवाजीच्या मना । तेथें कोणा चालेना ॥

ढेंविले अनन्ते तैसेचि रहावे । चित्ती असा धावे समाधान ॥

सफल जीवांचा करितो सांभाळ । तुज मोकळींल ऐसें नाहि ॥

Sant Ramdas said :

होणारे न चुके कदापि । आला ब्रह्मा तया आवा ॥

देवाचा इच्छेने वतवे । देव होविल तैसें रहावे ॥

सामर्थ्य आहे चळवळीचे । जो जो करील तयाचे । परन्तु तेय
भगवन्ताचे । अधिष्ठान पाहिजे ॥

Santa Jnaneshwara :

जो मज होय अनन्य शरण । तया चे निवारी जन्ममरण ।
यालागी शरणागत शरण्य । मीचि एकु ॥ ज्ञा. e/266

Bhagavad Gita :

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते । G. 7/14

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च । G. 8/7

तेषांमहं समुद्धर्ता मृत्युसंसारसागरात् । 12/7

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । 18/66

Dr. R. D. Ranade had therefore stressed the necessity of the Element of Sharana-gamana and the Element of God's Grace to supplimont the primary Divine Element, which is the General teaching of the Gita, as a means of God-realisation. This is in short the basic Philosophy of the Gita. So, unless we resign ourselves completely to the Will of God, no great achievment is possible in Spiritual perfection.

Our efforts or Sadhana can not be fructified without Sharana gamana and the Grace of God. It is thus the combination of these three Elements or Triveni Sangam, which is needed for Ananya Bhakti, that will ensure the success of our spiritual Sadhana.

Nirvana and Surrender to God are therefore inseparable. This is the essence of the principle of Surrender to the Will of God.

HARI OM TAT SAT !

●

The Sun of Absolute Reality

How very wonderful that while the celestial Sun makes the phenomenal world rise into view, the Sun of Absolute Reality makes the phenomenal world hide its face altogether? He eats up the stars in the shape of both knowledge and ignorance, and brings on illumination to those who seek Self-knowlege. At the dawn of the spiritual light, the individual Souls, like birds, leave their nests on their spiritual pilgrimage.... The Sun of Absolute Reality throws out rays of discrimination which falling on the double concave mirror of consciousness, burn to ashes the forests of worldly life. When the rays of the Sun of Absolute Reality fall straight on the Soul, a mirage of occult power is produced. When the Sun reaches the zenith of spiritual experience the aspiring Soul feels its identity with the Sun, and its individuality hides itself underneath itself, like the shadow of a body at mid-day..... Who is there..... who has been able to visualise this Sun of Absolute Reality, who is beyond day and night, beyond good and bad, beyond all pairs of opposites, who is like an eternal lamp of light, which burns so miraculously that there is nothing for it to illuminate.

—Sri Gurudev Ranade

NĀMA : A SPECIAL GIFT OF SPIRITUAL POWER

—Shri K- K. Adkar

Though we are living to–day in the Atomic age, It is a pity that we are still unaware of the importance of Nāma in which is hidden the atomic energy of Spiritual power. Dr. Gurudeo Ranade has rightly said in his book entitled 'Vedanta the culmination of Indian Thought', that "the fullest significance of a word is its place in the world structure and for that all words have their faces turned towards God " "OM" is the primal word, the sound from which everything else emanated" says Swami Muktananda. 'So' ham' comes from OM and so everything else in this universe. Thus the word 'OM' stands for Brahma- The creator of the universe. It has been pointed out by Dr. Gurudeo Ranade that even Vedantins failed to understand the mystical significance of Śabda. It was Panini alone who said S'abda (which he identified with Sphota or explosion) was the primal energy of the world. It is from the Sphota as ultimate Reality that all the existences in the universe spring.

1.1 What is more interesting to note, is the fact that the recent discovery of Atomic Theory has also lent support to the doctrine of Sphota relating to the creation of the Universe as also to the basic oneness of the Universe.

1.2 Let me now turn to the formation of words. As everybody knows that the words are formed from letters meaning ',Akshara" in Sanskrit The term "Akshara" in Sanskrit means eternal, Hence every word formed from letters is eternal. Eternity is the nature of God. and so

is the nature of words. Thus every word, however small it may be, is filled with mystic spiritual power the capacity of which cannot be measured by the yard stick of any science. Shri Aurobindo puts it, the logic of infinite is the magic of finite, which holds good in this case as well.

2. Words Possess Mantric Power.

"Every single word is a mantra whether we use it in our wordly life or spiritual life" says Swamy Muktananda. If in the course of a disscussion with a friend, you become angry with him and you shout at him "Shut up", your friend goes away, His button has been pushed Then when you realize that you have annoyed your friend you feel remorse and perhaps you say "I am sorry, I love you. I did not mean to offend you" First you had pushed the wrong button; now that you have pushed the right button. your friend becomes reconciled to you once again. From this you can see how much power words have. This is how Swami Mukananda justifies his statement. It is evident from the above example. that one should have an ethical base if his words are to generate good effect. tf the routine words used in the wordly life have so much power in them, then the power of Nāma, in which is hidden the atomic energy of spiritual power, is really unfathomable.

2.1 "If Nāma mantra is to be effective, it has to be obtained from the Mantra seer, whom we call Guru" says Swami Muktananda. "A Mantra Seer is one who received Mantra from his Guru and practised it intensely. As a result, the Mantra has passed with him from the physical level of speech to the subtle, causal and supra causal levels, All the parts of his being ate completely cleaned and purified by the Mantra and finally enable him to have the vision of blue pearl which is the Supreme witness of the Mantra that one practises. When you receive Mantra from such a Guru, It is a conscious Mantra, a living Mantra. It

will bear fruit within you", says Swami Muktananda. There is a verse which says "Mantra is true, worship is true and God is true. You will realize their truth when you yourself become true, when ycu accept the truth of God, and of Mantra and of yourself, then the poison turns into nector.

2.2 The story of sant Mirabai— a queen of royal family who was devoted to Lord Krishna bears evidence to the above statement. Her devotion to Krishna was so strong that she had realised Krishna within herself. Hence the poison given to her turned into nector and never and never killed her. Such is the tremendous power of a Mantra.

2.3 Ekanath- Maharaj, a great devotee of Krishna says "how can I describe the power of God's name ? If you were to repeat it, God will reveal himself within you. The name has tremendous power. It is a divine yoga and whether people want to achieve, they can achieve it by repeating the name. They can get all the power they seek.

3. The stages through which Mantra passes.

There are four stages through which Mantra passes i. e. 1) Tip of the tongue 2) The Throat 3) Heart Centre and 4) Navel Centre.

I am inclined to think that it is for this reason that the Brahma who created the universe by meditating on the word " OM " which passed through all the four centres mentioned above, had to assume four different heads to rapresent each centre. It is only when the Mantra passes through all the four centres described above, the Mantra attains the highest power that is capable of creating another universe altogether. Such is the tremendous power of Mantra.

3,1 When you repeat Mantra received from your Guru on the tip of your tongue, with sufficient reverence and love, it quickly passes to the throat centre, where its power increases one hundred thousand times of that repeated on the tip of tongue. When the Mantra begins to vibrate in the throat centre, many powers are manifested It is then you really begin to enjoy the name which you would like to repeat all the time, no matter what you are doing. When the Mantra decends from the throat centre to the heart centre. it assumes the form of a Japa and the deeper the Japa goes, the more powerful it becomes. It's power increases one hundred thousand times of that repeated in the throat centre. It is at this stage, one enters into a state of higher consciousness and begins to have true vision of the deity of Mantra. When Mantra decends to the Navel centre, the Supra causal level begins tn experience the true nature of the universe and His own self, which could be indentified with Brahma. Such is the power of Nāma obtained from the Spiritual Guru.

4. Co-ordination of Spiritual Welfare with Material Welfare

According to Mandukya Upanishad, Universe is not different from Brahma. Hence the realisation of God should, in my opinion, be achieved by identifying one's Own Self with the Universal Self and the universal self with the Greater Self (i. e. Brahman.)

4.1 If the use of holy words is to be extended to the mundane life. it would be essential to establish the relationship between the Material World and rhe Spiritual World. In fact, as already mentioned above, material world is not different from the spiritual world, as it is the manifestation of Brahma. The material world consists of not only human beings but plants, animals, birds etc, The rustling through

leaves is a Mantra given by 'the wind to the plants which they chant merrily to invoke the grace of God. So also the chirping sound of the birds would represent the mantrik prayers offered by them in the language of their own to the Great Almighty, the creator of the Universe. Animals too, have their own language to offer their prayers to God to seek advancement in their life. But Alas ! Man who is gifted with intellectual power, has failed to recognise His Own Self under the influence of the Ego Self, which has spread the veil of ignorance about the Divine Power that exists in him. Thus. the utterance of Nāma Mantra alone helps to break the veil of ignorance and lead the mankind to the path of realisation. Once the Ego Self is destroyed, the holy words would begin to dance automatically on the tip of the tongue. Thereafter, it would not take much time for the words to reach the other three centres, where one would enjoy the blissful experience of realizing the universal Self.

4.2 It would be evident from the above; that Nāma helps to break the veil of ignorance and thus lead the mankind to identify one's Own Self with the universal self. Thus, the world brother–hood which was hitherto a dream would soon be transformed into reality.

5. Conclusion

It is only on the strong foundation of spiritualism that the glorious structure of material p,osperity can be built. Every word possesses Mantrik Power, provided it is pure and holy Since the world we live in, is the manifestation of Brahma. every word we utter in our mundane life should have an ethical base and should be pure and holy. It is then alone, we can hope to establish a strong link between the material world and spiritual world. Humanity is the part and parcel of Brahma, To be humane is to be divine.

"Love towards humanity is love towards God. Service to humanity is service to God. Let us therefore realize God by continuously meditating on the alround development and prosperity of the humanity as a whole, as each soul is Divine", Says Swami Vivekananda.

5.1 It is the absence of spiritualism that has led to the awfully oweful present cetastrophe through out the world. If the world has to be saved from the present ghastly situation. it cannot be dene unless the spiritual power in us is awakened and ethical values of life are not only recknoned but practised. Such is the power that is contained in Nāma Mantra ! Hence do practise it and experience its blissful joy !

From OM we are born; in OM shall we merge and that is the sacred goal of our life !

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RELIGION OF WORK (KĀYAKA) IN THE MODERN CONTEXT

—Dr. V. S. Kambi

In this short essay an effort has been made to discuss the religion of work or Kāyaka as it applies in the modern context. This religion of work has been recommended by several scriptures in the west as well as in the east. It has been variously commented upon by the religious works like the Bhagavadgita, Upanishads, the Bible and Koran. In the context of Shaivism and Veerashaivism in India, the twelth century reformer Basavanna, has laid down the ethics of work and the principles by which work can enable and purify a person. Later saints in other parts of India such as Kabir, Swami Ramdas, Tukaram have extrolled the virtues of work and tha various blessings brought in by work. But Basavanna has been by far the most celebrated proponent of this philosophy of work, specially because he set his face against the traditional system of castes and the water-tight divisions, and recommended work as a breaker of castes and bringer of salvation.

What is the religion of work (Kāyaka) is the question that occurs to every mind. The term religion means a zeal to implement a desirable idea or an action inspired by a situation or a duty to be performed. This kind of zeal demands sacrifice on the part of the doer (**Kartā**). The religion of work for the Indian is a zeal to do work without a selfish motive or to work in the larger interest, for the larger benefit of the living beings in one sense or to perform iabour as an offering to God in another sense. In the

former sense it is an ethical religion of work, and in the latter sense it is a spiritual religion of work. The representatives of the two ideals may be found in Mahatma Buddha and Mahatma Basavanna respectively. This does not mean that the latter ideal is non-ethical. It is, on the other hand, an advance over the ethical religion of **Kāyaka** or work and is more comprehensive.

Basavanna and his associates used the word **Kāyaka** for the work of s'ūdras first and the work of the other higher **Varṇas** next. According to the mystic reformers, whose leader Basavanna was, all **Varṇakarmas** are **Kāyakas**. Everyone including God and self-realised or God-realised person should do **Kāyaka** to serve God and the community. Everyone is qualified and has the right to earn salvation. Everyone, here, means both man and woman, and it also means a member of the **S'ūdra** community. The religion of **Kāyaka** pulls down the artificial barriers of **Varnavyavasthā** or **Jātipaddhati** which was the dominating character of Puranic-Hinduism in those days, Basavanna and other mystic activists, who were his associates practised the religion of **Kāyaka** They are the first Savarṇa Puranic-Hindus who revolted against the rigid **Varṇavyavasthā** based on heredity, Basavanna introduced a revolutionary change in the system by saying that no one is born with **Varṇa** in this world; **Varṇa** is the result of the following of vocations according to one's own choice. Any sort of work, or **arambha** in the word of **Gita** dedicated to God without desire for anything in return leads to realization of God. Self-realization nothing but **Kāyaka**. Dohara (cobbler) Kakkayya and Madara (pariha) Chennayya realised God by following the religion of Kāyaka. Basavanna argues that those God-realized mystics ate the crown of humanity. The religion of **Kāyaka** opened the gate of God-realization to those classes who were economically and socially backward, A word of assurance (**abhayavacana**)

given to the economically backward people is that those who work with hands could never be poor. Both **mukti-lakshmi** (Goddess of salvation) and **dhanalakshmi** (Goddess of wealth) follow those who follow the religion of Kāyaka i. e. doing work, with devotion to God and with no desire for fruits thereof. The religion of Kāyaka means doing work with the " missionary zeal " to sustain oneself and to serve other living beings. It was used as a healing power of the wounds caused by the Varṇakarma-vyavasthā propounded in the law books. The mystics used Kāyaka to erase the inferiority complex developed by Varṇās'ramadharma in those who were born as S'ūdras and atis'ūdras. They used Kāyaka to put out the flames of desire, sense of selfishness in the class of exploiters belonging uccavarṇas. They used Kāyaka to bring unity, harmony, and confidence in every Puranic-Hindu when Puranic-Hinduism was facing the internal danger. The unity of India for the Puranic-Hindu is the unity of spiritual power or the unity of righteousness in man and woman. This was to be achieved by the religion of Kāyaka when the evil forces of separatism and ill-gotten wealth gained upper hand during the late medieval period. The religion of Kāyaka is more relevant today to create confidence in the economically and socially backward Indian people, to remove the sense of superior and inferior births, to serve the needy people with a sense of duty and reverence, which alone can strengthen fellow feeling and unity. The religion Kāyaka does not encourage hoarding and earning by immoral means which undermine national development.

A reference to the Indian version of bread labor theory is not out of context. The author of bread labour theory was Bondarf, a Russian writer, who was given publicity by Tolstoy.[1] He states that the value of the work of a lawyer

1. Dr, H. Tipperudraswamy wrongly states that it was Tolstoy who propounded the bread labour theory in his book 'Basava mattu Gandhi'.

and that of a barber are the same. Both these views about work attracted Gandhiji. He Indianised this philosophy by adding the element of sacrifice or yajna. He made thus the synthesis of both the views. He has pleaded that everybody should earn his own livelihood by the sweat of the brow. To him, the value of the intellectual work and physical work are the same[2] Bread labour, when done with a view to serving the society or public is to be called intelligent bread labour. Bread labour as physical work is to be done by the intellectual in order to meet the demand of the body, in addition to the demand of itellect. Bread labour is the work prescribed for each **Varṇa**, according to Gandhiji. Mahatma Gandhiji states that the son of a cobbler who achieves a degree in higher education, should not belittle the work inherited by him. This view of bread labour proposed by Mahatma Gandhi is less revolutionary than the view of **Kāyaka** proposed by Basavanna in the 12th century Karnataka. Gandhiji's view promotes the value of hereditary occupations. It is the idea of caste that has caused so much damage to the Indian society and culture. Kāyaka, on the other hand has discouraged the inheriting of occupations and has extended the opportunity and freedom to pursue any vocation, irrespective of birth. This suits the modern conditions of work and livelihood in the age of industrialization. Teaching and practice of religion of Kāyaka have become even more relevant and advisable in the modern context than they were in the 12th century India.

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2. This important interpretation by Mahatma Gandhi is not noticed by Dr. Tipperudraswamy, as it is not mentioned in his book Basavanna mattu Gandhi.

BOOK REVIEW

Studies in the Tantras and the Veda –by M. P. Pandit
Sterling Publishers Private Limited, Delhi
1988, Pages 168 Prce Rs. 100

—Dr. Veneemadhavashastri Joshi

The attempt of combining Tantra S'āstra and Vedic studies in this work is not bereft of significance. "There is no bond equal in strength to Māyā and no power greater to destroy that bond than Yoga." It is crystal clear in these words of Geranda Samhita that yoga alone leads us to the Ultimate realization But very few persons indeed are competent for Yoga in its higher forms. The mejority should seek their advancement along with the path of ritual and devotion." Thoroughly convinced with these words of Sir John Woodroffe, our author M. P. Pandit has rightly combined the tantra and the Veda for the Sādhakas at large.

The author's successful efforts at bringing in essence various tretises on Tantra S'āstra in this work, have very well justified his own statement- "Of course, the lack of understanding and ignorance of the subject of Tantra S'āstra today is not as much as it was during the early years of the century..... The present work has the lion's share in this successful effort.

The author insists with all the emphasis at his camand that Tantra is the right ure allotted to the Kali age (Kalau āgama kevalam) for the welfare of mankind. The Tantra-Tattva is both a defense and a challenge; defense against the unthinking attacks by modern secularists and

reformists of Hindu religion, and a challange to the rationalist to test for himself the claims of the hoary Tantra S'āstra.

By giving in outlines. at the very outset of this work the basic principles of tantrasastra the author has led us to the threshold of its vast field. It is a handy mirror of the magnificent work on Tantra S'āstra i. e. "Tantra Tattva" of Pandit Shivachandra Vidyārṇava. It encourages us with a sense of duty that our endeavours should be in getting mastery over our body which is a microcosm (Kṣudra-brahmāṇḍa) in general and the mind in particular. His comparative study of the Tantra and Vedānta, the places of image worship in modern days are necessary points to a modern reader.

In addition to referring the readers to so many original works, the author has solved the difficulty of going through so many Tantra works by bringing their substantial part in main. The important treatises on the Tantra S'āstra termed as Sūtras, Āgamās, Bhāṣyas. Anuśāsanas and even Upaniṣat, are well introduced to the learners of Darśana in general and of the Tantra S'āstra in particular.

"The 'Mantra' the name, and 'Yantra' the form are the keys of 'Tantra' the act," is the central point of the principles of S'rīvidyā The Śrīcakra the 'Yantra', is the abode of the Divine mother Lalitāmba Tripurasundari, Parāmba Bhaṭṭārika.

The system of Nyāsa in the science of Japa is the part and parcel of Śrūvidyā. The author has revealed the importance of the ṣoḍhānyāsa, the tradion of which is found even now a days, by justifying it to be superior to the functionings of samnyāsās'rama with the thrilling incident of Bhāskarārya Makhin and Veppatturu Sannyāsin.

One can hardly write anything on the Tantra Śāstra, now a-days authentically without passing any remark on S'ri S'ankarācārya, a Yogasiddha, who has condensed the most important principles of Tantra S'āstra in his Soundaryalahari.

One can never think of one's initiation in the Upāsanā of S'rividyā without a Guru, who is the must in imparting its 'Rahasyas.' A wise warning against the practices of yoga Privately is also suggested. The special feature of this work is that the author has gloriously described the Ṣat Chakra in the light of the Yoga of S'ri Aurobindo, a staunch sādhaka of this century.

The philosophical part of this system is fully afforded by the Uttara Gita in a nut shell. A close attention of the reader is also drawn to the right place of Tantra in the Indian culture.

The second part i. e. the Veda in this book is a justification to the close relation between the Tantra S'āstra and the Vedic Mantras, as two faces of the same coin.The new interpretation to the Puruṣa Sūkta in favour of the Ṣaṭsthala theory of the Śaktiviśiṣṭādvaita will certainly appeal to the modern mind, which is more interested in new and fresh interpretations.

The exposition of Nāsadīya Sūkta, the Hymn of creation in the same light, by T. N. Mallappa is critically examined by our author, The critical approach to the Gāyatri Upāsana reveals its closer relation to the Śrividyā Upāsana. Even advanced students of Dars'na will stand to gain a great deal by reading this book. In other words the author's critical writings are stimulating to the scholars as they are informative to the beginers on the pathway to God.

It has become wellnigh a tradition to associate the theory of Māya or Illusion. in which the falsity of the world

is explained, to S'ri S'ankarācārya without making one point very clear that the world is false only to Mukta, the realised soul, and not to the people like us. And it seems the author blindly followed the same socalled tradition even in this book while referring to Him and his theory.

At the end in answer to a question the author has reserved his refined opinions about the date of the Vedas, and the advance of the spiritual thoughts the efflorance of which we find in the early Upaniṣads.

The author's style is full of ease and grace. The clarity of explanation and the simplicity of style added to the authenticity has made the book unique in its category. The critical examination of all the issues by the author is an added charm to the work. Brevity is the gracing feature of his decorous style. In fine the book is well produced and every lover of Tantra and Mantra may derive pleasure and profit from it.

LIFE OF SHRI SAMARTH SADGURU
GANAPATRAO MAHARAJ (Marathi) PP. 118

By Shivaram alias Babu S. Vaidya and
Sou Mukta Shivaram Vaidya
Pub ishers : Adhyatma Bhandar, Shanti Kuteer
Kannur Price : Rs 35/—

—J. V. P.

Shri Ganapatrao Maharaj was born in a middle class family in 1909 in village Kannur (Bijapur District). He nad a spiritual bent of mind and soon came under the spell of Shri Siddharameshwar Maharj, one of the several distinguished disciples of Shri Bhausaheb Maharaj of Umadi. who lived and passed away in Incageri. In the "Matha" of Shri Bhausaheb Maharaj, lived his another famous God-realised disciple, Shri Amburao Maharaj, and Inchageri became soon known for its great God-realised souls Shri Ganapatraoji received initiation "iNama-mantra" (Spiritual Mantra)in1923 when he was just 14 years old, from Shri Siddharameshwar Maharaj who advised this disciple to spend two hours in the morning and two in the evening in Nama Japa (Medilation on the spiritual Nama, given by his Sadguru). Apart from this, Ganapatraoji never failed to attend the talks of his Sadguru, when he was studying in Bijapur or Pune and rapid progress on the Pathway to God.

Ganapatraoji graduated himself from the Fergusson College, Pune in 1932. He decided to remain celibate, unlike his brothers, and to persue his journey on the spiritual path. He did not even take up service or any vocation and by about 1941, he became a God-realised soul, like his Sadguru. He then decided to undertake propagation of spiritual life and initiating the Sadhakas in 'Nama Mantra. During the last about 50 years, he has initiated hundreds of Sadhakas, particularly in Karnataka and Maharashtra and

has put them on the Pathway to God. A beautiful Ashrama has come up in Kannur to accommodate a good number of Sadhakas and people flock there to have 'Satsang' and stay in the company of their Sadguru.

The Maharaj has brought out in Kannada and Marathi a number of good books usefull for the Sadhakas. He has translated Marathi Dasabodha of Shri Samartha Ramdas into lucid and chaste Kannada, and this shows that the Maharaj has command over both the languages. His teachings are contained in brief in chapters 17, 18 and 19 and Sadhakas would do well to read these chapters and digest the teachings of the Maharaj. Moral life is a prerequisite for God-realisation. In fact, the highest kind of moral life is one side and God realisation is the other side of the same coin. Immoral persons have no place in spiritual life and will never get a footing on the Pathway to God.

In 1933, the Maharaj spent a year in visiting pilgrim centres along the bank of Krishna river under the advice of his Sadguru. During that period, he addressed some letters to his Sadguru. Those letters may be available in the Sadguru's "Matha" in Bagewadi. If some of these letters were published, they would have disclosed the mind of the Maharaj in 1933 and thereabout Similarly the author, who are related to the Maharaj, should have tried to know a few of his spiritual experiences and published them in this book. They would have been lamp posts to the Sadhakas in their journey on the spiritual path.

This life of Shri Maharaj shows how a God-realised person lives and moves and has a contented and peaceful life The authors have presented the picture correctly and well and the readers find sustained interest in reading ehis Marathi book to the end.

The book is worth having and reading.

The Academy of Comparative Philosophy and Religion, Belgaum

Quarterly Report

Under the Constitution of this Public Trust, the donors and patrons have a right of selecting one trustee, whose period is limited to three years. In order to restrict the contest to the genuine and deserving candidates from that constituency, the board of trusees has passed a resolution, that a deposit of Rs. (500/—) five hundred should be demanded from the donor or patron standing for election and that this deposit should be forfeited to the Trust, if the candidate fails to get 10 per cent of the votes, secured by the successful candidate.

During the Navaratra perod, reading of Dasbodha was completed under the guidence of Shri Ambardekar — a disciple of Shri Gurudev Ranade. Shri Vasantrao Deshpande gave talks on Tulasi Ramayana in the evening for 11 days from 18th september, 1990.

Shri T. G. Narayanswami, Ramanashramam, Madras gave three lectures in the evening from 21st to 23rd September on 1) Bhagavan Ramana Maharshi; Life and Message 2) Bhakti Yoga, Rajayoga and Jnana Yoga and 3) Who am I ? Vasantrao Deshpande welomed the guest. The lectures were well attended by a large audience.

Gitajayanti was celebrated in the Mandir Hall on 28 11-1990. In the morning, Gita was read in full by all the Sadhakas present. In the evening Vrindavana Swami, Head of the Harekrishna Hareram Sampradaya in Belgaum delivered a lecture on the 9th Chapter of Bhagavad Gita. Thereafter, the Gurudev Mahila Mandal performed 'Bhajana' with musical instuments. The result of the competition in Gita recitation was announced and rewards were awarded to the successful candidates by Shri N. S. Metrani, Chairman of Board of Trustees. A good number of students had taken part in the competition.

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Advertiser's Announcement

Israelites pass through the Red Sea, that God opened for them to escape slavery in Egypt. Exodus 14:29.

All quotations are from the Bible, God's book. It is divided into the Old Testament. the ancient Jewish, part which foretells the coming of Jesus Christ, and the New Testament concerning Jesus Christ, the only begotten Son of God, from whose birth the years are numbered.

God, from the beginning of time, sent prophets or messengers to Israel. These were from the beginning of time. To these God said. "In you and your seed shall all the families of the earth be blessed (Genesis 28:14). At all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40;15). The Old Testament part of the Bible was written by the prophets that God sent to Israel through many conturies. These prophets wrote that God himself would live in the world as a man (Micah 5 1 & 2 Isaiah 9:6 & 7, Zechariah 12:10) and be nailed to a cross (Zechariah 12:10. Zechariah 13:6, Isaiah 58.8) and that his disciples would have everesting life (Psalm 23:3, Daniel 12-2. Micah 4:5). Jesus Christ is God in personage of the son of God or God the son.

God called Jesus Christ was nailed to cross near Jerusalem around 33 A, D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A, D. as prophesied in Genesis 49:10 that it would precede it) and nailed to a cross as prephesied by Zechariah in Zechariah 12:10 and Zechariah 13:6 and Isiah in Isaiah 53:8.

The Son of God, our lord Jesus Christ arose from the dead after three days, and he teaches that those who are

born again through the water and the spirit of baptism (John 3.5) and eat his flesh and drink his blood through communion in its form of bread and wine (John 6:53 and Mathew 26:26–28) may have everasting life. Very many of the events in the life of Jesus Christ were prophesied in the Bible, in the Old Testament part, incidentally world famous literature including its famous Septuagint Translation made in Alexandria, Egypt, 282 B. C. and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus's own apostles, who lived with him every day, Jesus said in the Bible in John 14:6. "I am the way and the truth and the life, no man cometh unto the father but by me." The Bible says that all who do not receive God, who is Jesus Christ (John 10 : 30) by baptism and communion will be burned in everlasting fire (Revelatign 29 : 15 and John 3 : 36). The necessary baptism and communion may be received in any Christian Church. The oldest Christians, Roman Catholics and Greek Orthodox say any Christian church is acceptable. This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy including also Roman Catholic clergy.

The New Testament recommended to be read first because one soon reads Jesus Christ's Own words, is much smaller than the old Testament. Many libraries have a copy of the Bible It contains also God's commandments, which people should keep. The Testament summarises them. One can buy an in expensive Bible or New Testament through the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore–560 001.

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List of Publications

English

1.	Shri Nimbargi Maharaj	K. D. Sangoram	Rs. 2-00
2.	Shri Bhausaheb Maharaj	and	2-00
3.	Shri Amburao Maharaj	M. S. Deshpande	2-00
4.	Shri Gurudeva Rambhau		3-50

Marathi

5.	कर्मयोग	डॉ ह. रा. दिवेकर	2-00
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7.	श्री ज्ञानेश्वर चरित्र	श्री रा. ना. सरोफ	8-00
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9.	ज्ञानेश्वरीचे तत्त्वज्ञान	सौ. पद्मा कुलकर्णी	18-00
10.	श्री ज्ञानेश्वरांचे आत्मदर्शन	श्री रा. ना. सरोफ	40-00

Hindi

11.	भारतीय समकालीन दर्शनमे प्रो. रानडेके योगदानका समीक्षात्मक अध्ययन	प्रा. त्रिपाठी	40-00

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